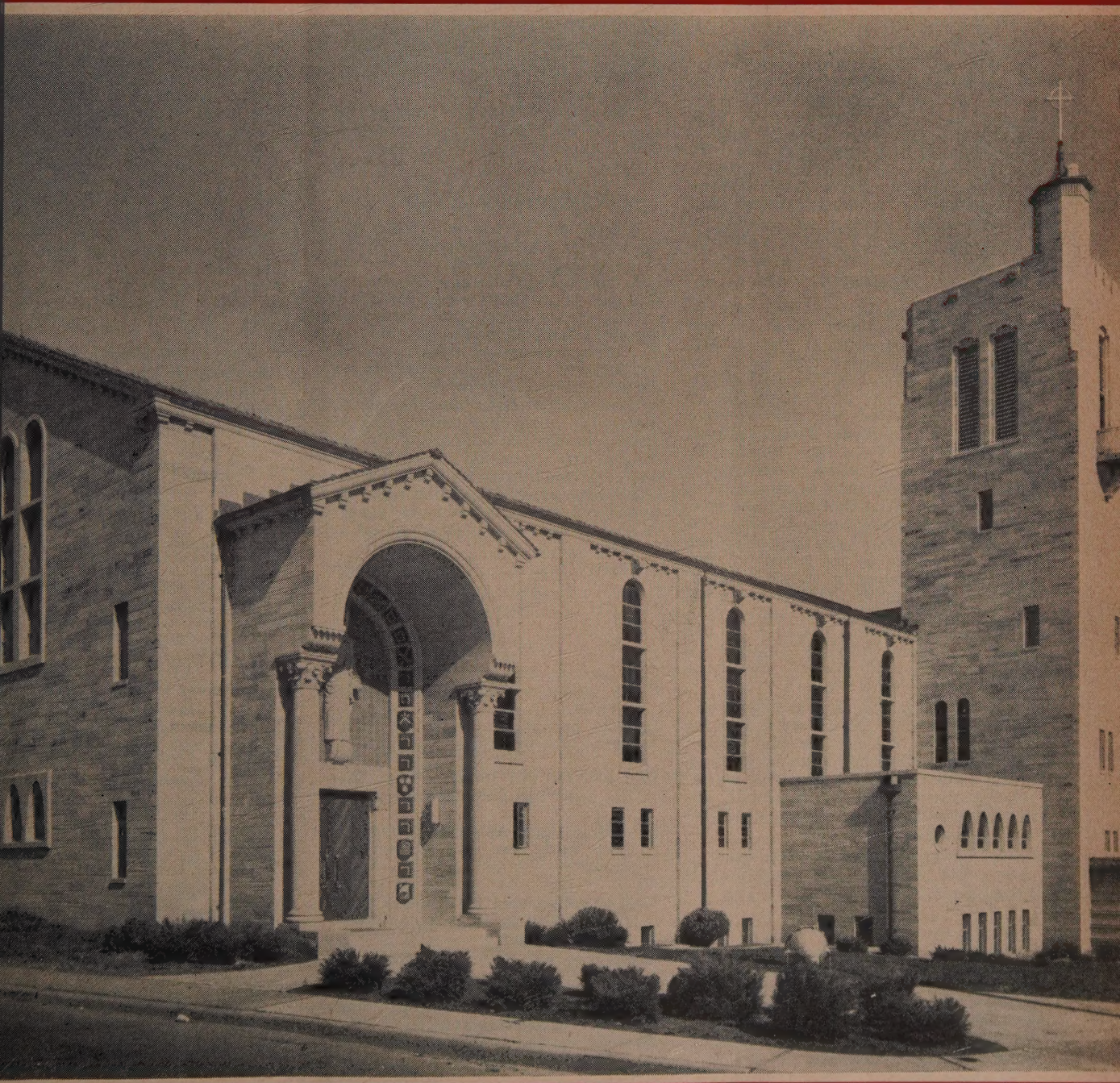
February 1, 1955

The LUTHERAN WITNESS



Concordia Church, Maplewood, Mo.
The Rev. E. H. Schroeder, Pastor

CONCORDIA LUTHERAN
THEOLOGICAL SEMINARY
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Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

GOD CONTROLLED THE STEPLADDER

The New Year's meditation in the WITNESS, "Everything Under Control," by Pastor George Wittmer, is so excellent that I cannot refrain from giving a "pat on the back."

Personally I experienced the truth of this meditation in a practical way. At the beginning of the new year I was confidently standing on a stepladder. The ladder slipped. I landed on my back with a cut and four broken ribs. Someone may say, "God did not control that stepladder very well, with the beginning of the new year." Oh, yes, He did! He guided its course carefully so there shouldn't be a broken back or broken neck. Indeed, God rules, God cares, He lovingly keeps everything under control! With this and the 23d and 46th Psalms in mind we can confidently march into the year 1955.

GUSTAV R. DEUBERT

Rock Island, Ill.

GRATEFUL

We can think of no other way in which we can publicly thank all the chaplains who served in the Armed Forces of our country than to do so through your magazine. The work of the parish ministry has been made full of delightful surprises by the effective preaching and wonderful public relations job performed by these men. Young men who have returned home, settled down to raising a family, have been *searching out* the church body that sent these men to them in the front lines. Coming into the parish pastor's study, they are filled with love planted by the preaching and Christian witnessing of these military workers for Christ. The groundwork laid down by these chaplains has resulted in desirable additions, not only to the work of building Christ's kingdom in the community, but also in our seminaries for full-time workers.

Our congregation, for one, has an undying appreciation for the work done by our men who did not let our fighting sons and daughters march alone, whether of the Lutheran church or of the world. Hardly a month goes by in which I am not made aware of their service to God and the church.

CLARENCE A. STENBECK, *Pastor*
Our Redeemer Lutheran Church

Decatur, Ill.

COMMUNISM

"If Luther Lived Today," in the October 26 WITNESS, was interesting. In spite of what the article said about the greatest menace to our religion today (I believe the Roman Church still is), Communism is strongest in the predominantly Catholic countries.

Portland, Oreg. JOHN C. ENGDAHL

"SPIRITUAL BENEFIT"

I am a minister in the Church of the Nazarene, but I have enjoyed reading your church periodical the LUTHERAN WITNESS.

I appreciate the spiritual and scholastic standard of the LUTHERAN WITNESS. Such a combination always results in good literature.

Not only have I received material for sermon preparation, but I have received spiritual benefit to my own soul. Thank you for the contribution you have already made to my life.

Enclosed is a check to pay for a year's subscription to the WITNESS.

My prayer is that the Lord will continue to bless you as you preach the Gospel through the printed word.

Omaha, Nebr. B. P. R.

SUPPORT SYNOD

I think the LUTHERAN WITNESS should be in every Christian home.

I especially like "What's the Answer?" Any member of our church who reads this part of the WITNESS surely can find an answer to almost any question on doctrine that may come to his mind. If these questions and answers would be published in a book, it would be wonderful for future reference.

I also note that from time to time mention is made that some of our congregations are not supporting Synod as they should. I cannot understand how a church which first of all owes its existence to the grace of God and secondly to Synod can go along even one year and in some cases many years without supporting Synod.

Elkhart, Ind. EARLE FIELDS

TRUST

(See article page 4)

God sees the end from the beginning.
He guides us through the unknown way.
His love permits the grave afflictions
That come to us day after day.

God sees the end from the beginning.
His heart has planned your path and mine.
His greatest gifts oft come through trials.
Have faith! Ere long the sun will shine.

God sees the end from the beginning.
He cannot give songs in the night—
If all our days are filled with pleasure
And all our paths are clear and bright.

God sees the end from the beginning.
When days of sorrow press us sore,
May we remember they are blessings
And trust the Savior evermore.

Tucson, Ariz. MARIE C. TURK

THE COVER

Concordia Church, Maplewo dedicated its new house of wo October 10, 1954.

In 1889 a group of Lutheran western section of St. Louis met cuss the possibility of holding in their area. Prof. Martin G who taught comparative symb Concordia Seminary, St. Louis, o conduct biweekly services and t student preachers on alternate S For two years he served the "m Benton Station," as the locality called, until the Rev. H. T. Sc was installed as the mission's firs in 1891. The following year C Church was officially organized.

Other pastors of the cong were: the Revs. Karl Zoellner, 1899; Geo. P. A. Schaaf, 1900—19 Laskowski, 1902—1910; and Em Mars, 1911—1940. Prof. Theo. H the St. Louis Seminary, the chur and only assistant pastor, served gregation from 1937 to 1940, w present pastor, the Rev. E. H. Sc was installed.

The stone edifice in conte architectural design has a seat pacity in the nave and the bal 574 persons. The prayer chapel, daily worship, seats 35. At balco is a loft, seating 40, for the c choir.

The building also provides the ing facilities: mothers' room; sacristy; secretary's office; assist tor's office; adult Bible class roo licity room; nursery; social an hall; and kitchen.

Above the altar a five-pane depicts the life of Christ.

Cost of the new building, la parsonage was $402,000.

The Lutheran Witne

Official Organ of
The Lutheran Church — Missouri

Direct all correspondence on busine ters and changes of address of sub to the Business Office. Changes ca made without the old address as the new. If possible, please send stencil impression from a recent iss note postal zone number for new if city requires it. Three weeks' required.

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THE LUTHERAN WITNESS
February 1, 1955, Vol. LXXIV,

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[ixed-up children in many cases are the products of parents who are not following conpnt patterns in the rearing of their ıg. Parents who are strict one ıent and indifferent the next are ing confusion among their chil-. The incidence of marriage fail-, job failures, and home failures ld be warning enough.

s there a pattern in Scripture that help us? Is there an example will give us some kind of frame- on which to build a better ration?

Samuel Significant

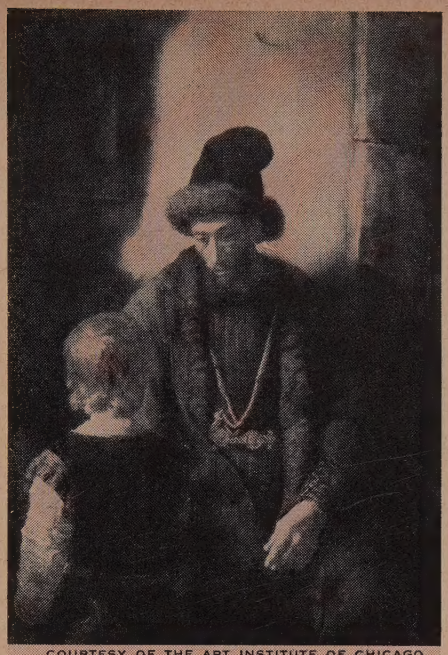
he case of Samuel is significant. ıe time of his birth conditions for ıng a child were anything but rable. People were trying to get g without God. The Word was in the land. The children of el had not obeyed the voice of They had mingled their way of with the lowest forms of idolatry. had built no proper house of hip. They were content to wor- in an old tent in more or less repair. Eli was an indulgent and icient high priest. Foolish superns and foolish tales circulated. sons were monsters of iniquity. robbed the very people who faithful enough to bring sacri- to the tabernacle.

et out of this background came by who was the model of the hetic office for more than a thou- years. Perhaps it is not too much ıy that no greater man of God among the sons of Israel after s than Samuel. What was in the ing of this prophet-judge that him the man he was?

"Heard of God"

lthough the home in which he born was tainted with polygamy, ıah, his mother, was a godly, woman, who wanted him so ı that she prayed for him before vas born. The precious gift of ı so delighted her that she de- not only to give him a godly — Samuel means "Heard of — but when he was three years she also placed him in the care e priest. Samuel lived with the t Eli, watched the outer doors e tabernacle, and became thor- y instructed in the Word of "He worshiped the Lord there." was in favor both with the Lord lso with men." Hannah and Eli d on the program for the grow- oy.

oreover, Samuel's training was matter of haste and hurry. His ual growth seemed slow. His er in a sacred song sang the of God, rejoiced in His salva-



COURTESY OF THE ART INSTITUTE OF CHICAGO

"Eli and Samuel," by Barent Fabritius, a pupil of Rembrandt

Plan for Child Training

By ROGER L. SOMMER

Pastor, Church of John the Divine, Chicago, Ill.

tion, praised Him for preserving His saints, and exulted in the approaching triumph of His Anointed. She was patiently optimistic about God's help in the development of her son. The daughter-in-law of Eli had a different note at the birth of a son. She called his name Ichabod — "the glory has departed." But Hannah saw the possibilities for her son, her generation, her nation, and never wavered from her course for her son. It is doubtful that Samuel ever felt a climate of excited, feverish tension in his childhood or pessimism or complaint. His environment was radiant with the nearness of God.

Relationship with Eli

Eli liked Samuel, and Samuel liked Eli. Eli had faith in Samuel, and Samuel put his faith in Eli. Eli understood Samuel, and Samuel tried to understand Eli. Samuel was treated like Eli's son, and Samuel regarded Eli as his spiritual father. Both were humble-minded and respected each other. In such a relationship, Samuel prospered and developed. The opposite was the case with Eli's sons. Though their father was priest, "they knew not the Lord"; they abused their position and took advantage of it for a license to sin and to acquire earthly gain. There was no cooperation between parents and sons. The contrast between Samuel and Eli's sons is sharply drawn in black and white to show the results of children reared with and without a pattern and plan.

In the first test and religious experience of the lad Samuel the plan paid off. He was called in the night to perform the unwelcome duty of telling Eli of God's judgment. He faced up to it, did not quail before his spiritual father Eli, and delivered the charge as he had received it from the Lord. The plan was working, and in every crisis thereafter Samuel was known for telling the truth before the people or before a king. His words had weight with the people of Israel all the days of his life.

Not so Eli and his sons. When an unknown seer warned him of the excesses of his boys (1 Sam. 2:27-36), he did nothing to unfrock them from the priestly office. Though he told Samuel to answer the Lord's voice with "Speak, Lord, for Thy servant heareth," Eli was not consistent when it came to curbing his sons.

Goals Needed

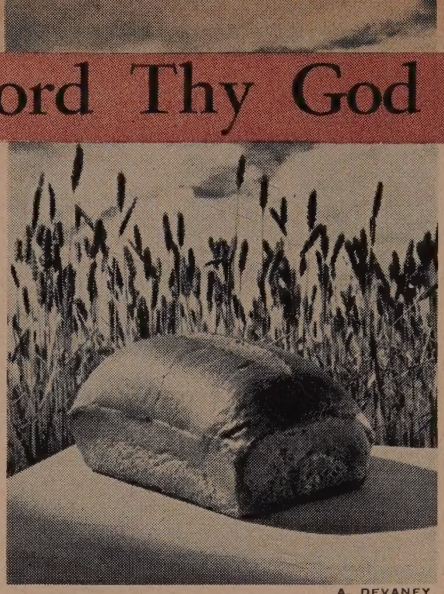
Parents need agreement on goals in rearing their children, as Eli and Hannah were agreed. Youth's spiritual progress should be as fixed and determined in their elders' mind as is their physical and intellectual growth. The pastor, the teachers, the parents, must always stand ready to help youth fill its low apperceptive mass of limited religious knowledge with their own and that of the Bible.

Based on the Word of God

How can this be done if there is not the spirit of Hannah and of the better side of Eli? Samuel was not an accident or a miracle. He was the product of a high-principled plan. Troubled and confused children, bewildered by a set of doting and spasmodic adults, too often wind up as juvenile delinquents. The help they should have been given was not consistently there when they needed it most. When they are in their teens and want to give the impression of blasé self-assurance, is it any wonder that they crack up in a pitiful attempt to go life alone? The boy who is father of the man ofttimes has no spiritual father worthy of the name.

Be specific with your children, follow a consistent plan based on God's Word, and the significance of a Samuel will reappear in your home in the form of your own flesh and blood.

"The Lord Thy God Careth"



A. DEVANEY

By J. M. WEIDENSCHILLING

St. Louis, Mo.

The doctrine of the providence of God, as taught in the Bible, is of great importance to every Christian, because this providence has to do with matters which concern us every moment of our life. This doctrine has practical value for us because it has the only answers for many questions and problems that perplex us in our daily affairs. The Bible does not have an answer for all our questions, and some of its answers are difficult to understand; yet what it does teach should give us a reasonably clear and happy outlook on life, a sound philosophy of life.

God Preserves All He Has Created

The Creator of all things did not leave His completed work of creation with no further concern about what might happen to it. Neither the world at large nor the individual creatures in the world have the inherent power to subsist in themselves; but their continued existence rests and depends upon the will and power of God, without which the creatures would immediately vanish into nothing. To this day the heavenly Father, who created the world, preserves and governs all things. All that follows God's work of creation at the beginning belongs to the sphere of His providence. By virtue of His almighty word, God controls the kingdom of nature and the lives and the history of men.

Only the almighty and all-wise God can keep in order this universe and govern it according to a definite and wise plan. He orders all things according to the counsel of His will. We are often at a loss to understand God's purpose; yet we should know that His wisdom can make no mistakes. He always knows what is best, even though He "moves in a mysterious way His wonders to perform."

Providence and the Laws of Nature

Everything in the universe is governed by the laws of nature. These laws are uniform and, as far as we know, invariable. God established them at Creation. He Himself is above them and is not bound by them. Ordinarily He works through these laws and makes them serve His purpose. The laws of nature are God's omnipotence and omniscience at work. The Bible says that the Author of the laws of nature fills all things. God is present in all creatures, and all the signs of intelligence in nature are proof of His presence, wisdom, and power.

The fact that the laws of nature are invariable does not prove that they must always be so or that God cannot set them aside. He that by His word brought the universe into being and ordained the laws of nature can indeed perform works that are in the fullest sense of the term "miracles." God can suspend the laws of nature and even do what seems to contradict them, as the Bible shows in hundreds of instances.

God Upholds and Controls the Whole Universe

Before the clock of God's time has run down, no material change can take place in any part of the universe. The Almighty holds it all securely in His hands and keeps everything within the bounds He has fixed. He is the sole Giver and Sustainer of all life. All creatures wait for God to give them their food "in due season." The Creator has provided for every living creature and supplies it with exactly the kind of food it needs to exist, develop, and propagate. For each species and individual creature, God has set a table and constantly replenishes the supply. The smallest, most insignificant, and seemingly most useless thing is under God's providence. Not one of them is forgotten.

Man, the Special Object of God's Care

Divine providence is especially concerned with man, for whose sake God created the universe. To the end of time the Lord will preserve this world for the sole benefit of man. In particular, God directs and controls the life of each individual from the time of his birth to his death. Every human being is placed by Him into this world according to eternal plan and purpose. whole journey through life has planned in eternity. He dies e when God wills that he should

God Preserves Human Life Th Secondary Causes

God employs His creature means to support and sustain another. The means He uses to tain human life are to be reg as second, or secondary, c These means are effective only extent that, and as long as, works through them.

God uses parents to provide the children need in order to grow, and finally become self porting. Yet it is God who take of both parents and children, tains life, gives physical strengt talents, prepares each one for specific work, and at the proper opens to him the door of opport The Lord has stocked this earth food of all kinds. Man, howev required to labor for his necessit life: food, clothing, shelter. In of all his efforts, man would s if God did not daily provide with the food he needs.

Because man is a sinner, subject to all manner of sickness physical ailments. For relieving curing these ills, God has placed herbs and various products the ments which build up the h body and has made available to the discoveries of medical sci God expects man to chose the p foods and use the means He has vided for restoring the sick to h

God has normally bound m make proper use of the mea His choosing. While directly ou is dependent on the will of God life is indirectly dependent upo means of livelihood which He us. We say it is natural for chem food, or medicines to produce tain effects, each after its kind. without the concurrent power operation of God they would be lutely ineffective.

Relation of Providence to E and Sin

This world is full of evil, every human being is constant danger of suffering injury and d It is because the Almighty draws His protecting hand people are maimed, fall a prey t ness, lose their possessions, o killed. God permits evil to s men when He wills to punish t or, in the case of His childre

pline them and draw them closer
im. The Bible teaches that God
oys angels to protect believers;
also uses them in His govern-
of the world to carry out His
s. The Lord extends His protec-
even to the wicked.

What person has not been dis-
ed and perplexed by the problem
n? Men have asked, "How does
presence of sin harmonize with
od, a wise, providence?" God
e man; man commits sin. Is God
efore responsible for sin? In so
as man can think or act, the
er to do so comes indeed from
but in so far as man's thoughts
acts are sinful, the guilt rests
man and not with God, as men's
ciences bear witness. God sup-
the physical part of an evil act,
not the moral depravity of this
God provides the materials and
n and brawn to produce an auto-
le but not the carelessness of a
er who runs down a pedestrian.

The Biblical Answer

he Biblical answer to the prob-
of sin is that God permits men to
Sometimes He wills to prevent
sometimes He wills not to pre-
it. The reasons why God per-
men to sin are sometimes evi-
. The Lord knows how to bring
out of evil. God may some-
s permit a person to fall into
grievous sins because he is
d and thinks himself better than
rs, or because he does not realize
sinful he is. God permits a per-
to fall into sin in order that he
realize what a terrible thing sin
d feel the need of a Savior.

ccording to the Bible, God in
righteous judgment sometimes
shes sin with sin. God at times
its the wicked to destroy one
ner. A gangster may kill his ac-
olices in order to get all the booty
imself. On the other hand, de-
of evil men against His children
often overrules for good.

he influence God exerts in a
act differs from the nature of
nfluence which He exerts in an
act. God does not work along
etermining the direction the evil
akes. In good acts, God makes
to will and to do, supplies
energy, the direction, and the
ose of the act. There the entire
t is His alone. From Him pro-
"all holy desires, all good coun-
and all just works."

God Decrees and Controls the Destinies of Nations

lmighty God plants and builds
doms and nations. He ordains
rnments, determines the boun-
s of nations, and decides where each individual shall live. He has fixed the times when every kingdom shall rise, decline, and fall. God's hand directs the destiny of every nation.

The entire history of this world is a history of the miraculous and mysterious acts of divine providence. It should not be difficult to see the hand of God in the history of Israel, of the European nations, and of our own country. It is evident that God used two World Wars to bring the nations closer together and to facilitate the spread of the Gospel.

The question has often been asked: "If God rules the world, why does He permit nations to engage in wars?" When viewing God's ways with respect to nations, we must keep in mind the truth expressed in Prov. 14:34: "Righteousness exalteth a nation; but sin is a reproach to any people." God's even-handed justice, tempered with mercy, deals with nations according to this principle of the Moral Law: Where righteousness prevails among the people of a nation, God exalts and promotes that nation; where crime and iniquity are allowed free course, God sends one visitation after another; and if the people do not mend their ways and turn to the Lord, He will finally destroy that nation. The purpose of God's punishment is to lead men to repentance.

God Protects and Prospers His Church on Earth

The world exists for no other purpose than that God's elect may be gathered from out of the wicked world and brought to saving faith in Jesus Christ. The exalted Savior, sitting at the right hand of God, is the Head of the church and governs the affairs of the world for the special benefit of His spiritual kingdom. Despite the malice of Satan and wicked men, the church will be preserved in the world to the end of time. Christ safely leads His church through all trials and tribulations, protects it from its foes, and preserves it until in heaven the Church Militant will reign with Him in glory as the Church Triumphant.

The Believers Under the Special Care of Providence

Assured that his entire life has been planned by God, the believer knows that he is in this world for a purpose. His whole sojourn on earth is to be a time of preparing for endless communion with God in heaven, while he is also to devote his life to the service of God and his fellow men.

Believers have the special assurance that God cares and provides for them. Every day we may confidently ask our heavenly Father: "Give us this day our daily bread." God provides not only for our material but also for our spiritual welfare. He defends and protects us from all evil. The good angels of God serve and protect the children of God all through life and finally bear their souls to heaven. Daily they keep many evils from us.

The Purpose of Trials and Afflictions

The Lord's dealings with us are often dark and mysterious. Sometimes He takes us into the school of affliction and places some heavy cross upon us. Whether troubles overtake us as a matter of chance or are caused by some person or are the result of our sins, we should know that they come from the hand of God and are meant to serve a good purpose. God uses trials and crosses to train and discipline His children, to help them crucify their flesh, and to purge them. Our heavenly Father has none but the highest and most beneficent purposes in mind when He so deals with us. He gives us the strength we need to bear our trials, and finally He delivers us from all evil. The ways of providence have been aptly compared to a piece of tapestry that is in the process of being woven. The pattern does not make sense until the work is finished.

God Preserves His Elect in Faith unto Life Eternal

The chief purpose of divine providence is to preserve in faith those whom God has predestinated unto eternal life and has brought to faith. Whatever happens to us Christians, the many promises that God will guard and take care of us assure us that the Lord will so guide and direct all things that they must contribute to our salvation. God has not merely started us on the way of faith to heaven, but He also "strengthens and preserves us steadfast in His Word and faith unto our end."

The immediate purpose of divine providence is man's temporal and eternal welfare. The ultimate purpose is God's glory. All temporal and spiritual blessings are given us in Christ, and only those who know the love of God in Christ can appreciate His providence and government. Happy, therefore, are those who trust in the all-sufficient God, who so lovingly provides for all their needs. They yield in humble submission to the will of Him whose dealings are wise and good. They live a life of thanksgiving to God's glory.

Your SYNOD

THE PRESIDENT

What has Epiphany, also known as the "Christmas of the Gentiles," meant to us? What have we learned from the sermons of our pastors during this glorious season? What growth "in grace and in the knowledge of our Lord and Savior Jesus Christ" did we experience? Did we become more deeply appreciative of the God-Man Christ Jesus as our adorable Redeemer, more interested in the cause of Christ's marvelous kingdom, and more eager to bring our gifts to our Savior, as did the Wise Men from the East? I heard several sermons in which the preachers set forth the beautiful and fascinating story of the Wise Men and pleaded with their hearers to worship the Christ Child as their personal Savior and to open their treasures and present to Him gifts, rich gifts, gifts for the extension of His glorious kingdom. Did your hearts burn within you as you listened to similar sermons? Did you not conclude that we should do much more praying and working and giving for Christ's kingdom than we do? Should we not manifest much more aggressive interest for the cause of missions in our community, our District, our nation, and throughout the world?

Are we spreading ourselves out too thin? In the last issue I put this question and also asked whether we are expecting too much of our people.

During the past ten years our church has opened many new missions at home and abroad. Our Home Mission Board for North and South America reports that during that period 1,024 mission stations were opened in the U. S. and Canada. To this must be added the progress in South American missions. Both in Brazil and in Argentina our church has seminaries for the training of native workers in the Lord's vineyard. In more recent years, mission work was begun also in Paraguay, Uruguay, Venezuela, and Chile. Then there is the expansion of our work in Mexico, Guatemala, Nicaragua, Panama, and Cuba. Where refugees and displaced people have concentrated in larger numbers in some of our cities in the U. S. and Canada, congregations have been established and are served by their own pastors, who have passed a colloquy. In other instances these new immigrants are finding a church home in existing congregations. Our Missions to the Blind and to the Deaf report increases in these missions. Thus we are permitted to serve more and more of these physically handicapped people. Mission work among the Negroes, both in the North and in the South, has made fine progress. Missions of the Synodical Conference in Nigeria, Africa, God has blessed with phenomenal success.

Our Foreign Mission Board again and again reports progress in foreign fields. The special "Mission Call" insert in the LUTHERAN WITNESS nine times this year gives our readers opportunity to read how God is graciously blessing our work. Though at present we cannot send new workers from the U. S. into India, our present staff is working faithfully and effectively and is giving even more attention to the matter of training native workers than has been done in the past. We already have a goodly number of such workers who are doing very fine work. Then there is crowded Hong Kong with its increasing opportunities. During and since World War II we were able to enter the Philippine Islands, Japan, Formosa, New Guinea, and at present there is the beckoning call from Korea.

To serve all these mission fields at home and abroad and to take care of the expansion in these fields means that we must prepare more and more young pastors, missionaries, and teachers. During the past ten years we have graduated nearly 1,500 candidates to be sent into the various mission fields. This means we must provide proper facilities for worship in these fields.

All this brings to the fore the question whether we are spreading ourselves too thin and whether we are expecting too much of our people. Should we go into all these mission fields? Should we prepare the great number of men for Kingdom work? Should we not rather retrench? To find the proper answer, let us remember that the church must be guided by the Savior's Commission. We must heed God's call. When God has not called us to enter into a mission field, we have no business there. The Apostle writes (Rom. 10:15): "And how shall they preach, *except they be sent?*" God must open the doors. The Apostle Paul referred repeatedly to the fact that God opens the doors. In 2 Cor. 2:12 we read: "Furthermore, when I came to Troas, to preach Christ's Gospel, and a door was opened unto me of the Lord." When God opens doors, the church must enter. We have the wonderful example recorded in Acts 16, where there appeared unto the Apostle Paul a vision: "There stood a man of Macedonia and prayed him, Come over into Macedonia and help us." The Apostle and his co-workers asked no further question. They did not hesitate. We read, Acts 16:10: after he had seen the vision, mediately we endeavored to go Macedonia, assuredly gathering tha Lord had called us for to preach Gospel unto them." This is the ciple which we must apply to our in the Kingdom. It is the call of and the opening of doors by Him v determines the matter.

But are we in a position to me the expenses connected with suc expanded educational and mission gram? Are we asking too much o people to support it?

In this connection we should sider that according to authentic re our national income for the year was considerably above three hun billion dollars. This means that people of our Synod, who are a more than 1% of our American p lation and who are an average pe had an income in excess of three b dollars. What if everyone had God a proportionate share? Wh everyone had tithed, as was requir the people of God in the Old T ment? This would have meant tha church could have raised $300,000 for the year. This includes all gift the local congregation, for the Distr for Synod and its work, and for ities. As it was, the contributions f purposes during the year 1953, the available figures, were $80,000,000 view of these facts, our people, erally speaking, cannot and should say that too much is expected of t What we need to consider in all estness is whether we are giving a *proportionate* share of our inc Let us remember God's own stan of giving laid down in 1 Cor. 1 "Upon the first day of the week every one of you lay by him in as God has prospered him." This sage calls for *regular* giving, *syste* giving, *proportionate* giving.

Too many of our people post their giving until the closing w of the year. This means that Syn Board of Directors must then r urgent appeals to all congregations special efforts to raise the budget. this could be avoided if our pe would remember the Lord's trea throughout the year. May God g improvement in this respect du 1955. Permit me to add my ear plea to those of Synod's Stewardc Department that all of us give *regul systematically, proportionately.* you heed this plea?

JOHN W. BEHNKEN

The Psalter

imes Are in Thy Hand

m 31:15: "My times are in nd; deliver me from the hand enemies and from them that e me."

ride and arrogance of unbelief seldom been more clearly ex- than by the poet Henley in ed poem *Invictus:* "I am the of my fate; I am the captain oul!"

e the contrary is the attitude Christian. He confesses, "God Master of my fate; He is the of my soul." He makes his e humble submission of the t: "My times are in Thy hand." s is an expression of Christian There is no cause for worry he future. The future belongs . All of time is in His hand. dealt well with us in the past. withheld from us nothing that ded for our spiritual or bodily Can we not look with equal nce to the future? With full as- we can say, "My times are in nd."

ny persons, even in our en- d and sophisticated age, look netellers for information as to ure, or depend on astrology to eir actions and decisions. This modern refinement of "using aft." It invites God's wrath. need not rely on the signs of iac to plot our future course. e a "more sure Word" — the g, unfailing wisdom of Him through life will "guide us is counsel and afterward re- s to glory." Trusting Him, we My times are in Thy hand."

s is also an expression of Chris- *umph.* Our future is not over- ed by the fear of defeat. God ed our prayer: "Deliver me ne hand of mine enemies and em that persecute me."

s not a pleasant thing to have s. But for the Christian it is in- le if he is true to his Christian ions. It is still less pleasant to ecuted. But that, too, is part of if he takes his faith seriously. the powers of evil are already already conquered. All the voes, and fears that will arise our way to God have already ut to naught. "Weeping may for a night, but joy cometh in rning."

v can we be sure? "My times Thy hand."

THOMAS COATES

And Jesus Said

O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! MATTHEW 23:37

One cannot easily imagine words of a deeper pathos, breathing more noticeably the spirit of sorrowing pity and yearning love. It was Tuesday of Holy Week. To all who observed events it had to be plain that the leaders of the Jews, the high priests on the one hand and the scribes and Pharisees on the other, rejected the Messiah, the divine Helper, who had come in the name of the Lord. Jesus spoke the series of shattering woes recorded in Matthew 23, and then He uttered the lament over Jerusalem. This city had been a persecutor of Prophets, like Jeremiah; it had stoned Zechariah when he, filled with the spirit of God, had spoken against the wickedness of the inhabitants. God granted Jerusalem a period of richest grace, sending His own Son to offer forgiveness and salvation. The representatives of the city turned their back on Him and plotted His death. Now the cup of rebellion against God and His messengers was full to overflowing; the punishment had to come. Among the saddest expressions in our language, like "too late," is "ye would not." A generous table had been spread for the Jewish nation, offering pardon, peace, life everlasting, but they "would not."

One sees that the woe which came upon Jerusalem was not due to lack of love on God's part. In oft-repeated appeals Christ endeavored to furnish help, likening His efforts to those of a hen concerned about her chicks. He makes us think of a hawk ready to swoop down when the mother hen quickly gathers her brood under her wings. The all-important truth is here confirmed that God desires the salvation of every sinner and that, when the lightning of divine justice strikes, no one has the right to say that He was excluded from those on whom God wished to bestow His pardon.

Another truth, a stern one, presents itself: divine grace does not work irresistibly. If men, when God invites, persist in refusing the gracious invitation, they will be lost; God does not force people into heaven. If a person refuses to receive the divine pardon, he will not obtain it.

WILLIAM F. ARNDT

The Lord's Prayer

"For Thine Is the Kingdom . . . Forever"

King Louis XIV — the same whom men had called Louis the Great — was dead. The vast audience that crowded Notre Dame for the funeral service was keyed to high expectancy as Jean Baptiste Massillon mounted the pulpit. Would the renowned preacher be able to rise to this occasion?

Massillon reverently read his text. It was Eccl. 1:16, after the Vulgate: "I spoke in my heart, saying, Behold, I have become great and have advanced in wisdom beyond all who were before me in Jerusalem." Then, after pausing for a moment to let that Scripture make its own impact while he quietly looked over casket and people, Massillon introduced his sermon with these words: "Only God is great, my brethren; and especially in those last moments when He presides at the death of the kings of the earth. The more their glory and their power have shone forth, the more in vanishing do they render homage to His supreme greatness. Then God appears as all that He is, and man is no longer at all that which he believed himself to be."

"Only God is great" — over the dust of Louis the Great. Was there ever a more perfect beginning of a sermon than that?

And, by the same token, never was there a more perfect ending of a prayer than this: *"For Thine is the kingdom . . . forever and ever."* Surely, such words, as I pray my Lord's Prayer, must fill me with awe. I am praying to that King before whom all kings and peoples are "as the dust of the balance." Surely, too, such words must lift me. The King Eternal is my Father in Christ Jesus. And, surely, such words must inspire me with confidence — with sheer boldness. They must make me say to my soul:

Thou art coming to a King,
Large petitions with thee bring.

They must make me say to my Father: "I have presented my petitions before Thee. Every word I said was put into my mouth and heart by Thine Only-begotten, my Elder Brother. Father, Thou art a king. Now, act like a king. It is time for Thee to work. Let Thy name be hallowed, 'Thy kingdom come, Thy will be done . . . *for* Thine is the kingdom . . . forever and ever.' "

OSWALD RIESS

Editorials

Peace in the Heart

The heart of a true Christian is like the ocean — ruffled on the surface, but calm and quiet underneath. If we attained a perfect faith in this life, nothing could disturb the calm repose of our souls. But being weak, frail creatures of the dust, we quake and tremble when dangers draw near.

Yet this fear is only on the surface. Deep down in the Christian's heart is the firm conviction that he is not alone, but that God, his Friend, is with him. And if God be for him, who can be against him? This conviction enables him to keep his equilibrium even in turbulent days. His anchor of hope is fastened securely to the promises of God. The Christian can do all things through Christ, who strengthens him.

Say It with Smiles

Every morning when a certain businessman stepped into his favorite restaurant, a waitress greeted him with a cheerful "Good morning" and a smile. When he died, he rewarded her friendly greeting by bequeathing her $500 and some jewelry, stating in his will that her smile had made life happier for him.

Smiles — the right kind — have a place in the church too. In his reminiscences Dwight L. Moody, the great evangelist, states that all the members of a certain family were won by a smile. It started when, walking down a street one day, he saw a child at the window of a home; it smiled, and Moody smiled. So it was the second time. Soon there was a second child; both smiled, and Moody returned the smiles. Soon the group grew and included the mother. Then Moody called on the family. He won them.

Of course, it was more than the smile that brought the family to Christ, but often in the marvelous dealing of the Holy Spirit, a smile is a very appropriate approach. A cordial, friendly greeting to fellow members and visitors in the church has proved a mighty force in gaining and keeping members for the church. Kindness goes a great way!

RUD. L. GEFFERT, Editor
Northern Illinois Messenger

Love Is Above Ritualism

Few things are lovelier than seeing church members, especially the younger generation, give diligent heed to the Word and partake of the blessed Sacrament. Through the Word and the Sacraments God produces faith and sustains Christian virtues.

On the other hand, few things are more saddening and depressing than the addiction of apparently consecrated people to lovelessness, be that in a frigid attitude toward fellow members or in niggardliness regarding the church's program on behalf of missions and charity.

It is not difficult to degenerate into that type
giousness. The Apostle speaks of people who have
of godliness, but deny the power thereof. Jesus
that some men draw near to Him with their mou
lips, but their hearts are far from Him. For reason
are more easily stated than explained we can readi
ourselves to observe a certain routine of religious
ance, yet withal to maintain and abet our inborn
ness, which shrinks from "looking also on the
of others."

It was to such people that Jesus once said: "Go
learn what that meaneth, I will have mercy and nc
fice." That is not to be understood as though He
sacrifices. These were still in vogue until the time
death. But the bringing of sacrifices which were
routine and perfunctory, flowing as they did from
righteous and loveless heart, might better hav
omitted. They had no value in God's sight. God lo
the love which flows from faith.

We do well to remember this admonition and
cally to examine ourselves on this score. God lo
the heart that is bound to Him by faith and
genuine love toward Him and the neighbor.
knowledge nor morality nor sincerity in one's beli
open the door to heaven. God demands faith w
active by love. Without it no one shall see His fa

No Family Passes!

Not infrequently we meet people who feel perf
ease regarding their neglect of public worship. A bu
minded father comforts himself with the fact that h
and children attend church regularly. A devoted wi
that she may well stay at home to cook dinner as
the family goes to church. Indifferent parents try t
their consciences with the thought that they insis
regular attendance on the part of their children.

Let us not be deceived. God has issued no family
to heaven. On Judgment Day every individual sha
severely alone. Every individual shall have to
account for the things done in his body, whether t
good or bad, and "the just shall live by his faith."

Costly Habits

All of us are constantly acquiring various habit
bad, some good. We are always positive that we
which of them are assets and which are liabilities.
not intentionally become victims of bad habits. Nu
little things, however, occur in our daily lives wh
never actually suspect of being bad habits and har
us in many ways. Yet it is so easy to offend others
use of pet expressions, mannerisms, and actions in
we are not even aware of doing anything offensive.
resent them, but politely refrain from telling us. We
to watch ourselves more closely and see whether w
not detect and discard such bad habits.

ɔose Leaves

"Ye Also Shall Bear Witness"

ong with the Christian privilege of being witnessed the Spirit of Truth in our hearts goes the Christian of being witnesses of Jesus to our fellow men. We are ear witness," to attest who Jesus is and what Jesus s to us. Simply stating the fact of His preciousness ɔower is a most effective way of winning the world. all who are lost, "We have found the Messias!" Tell lind, "I was blind, but now I see!" Tell the despairing, ıs dark, sad, weak, lonely, miserable, but I now have gladness, strength, companionship, and joyful hope!" ɔan all say that. This bearing witness requires no s, no eloquence, nothing except genuine faith. nd, I have eaten and am satisfied. Do you not want eat and sweet a salvation?" As believers in Christ ın all witness, and we ought to do it, because we can ɔur fellow men by such witnessing. As a disciple of , are *you* also bearing witness? — *Trinity Lutheran,* ıgs, Mont.

Decorum Notes

church you are in God's house. Every rule of esy that applies at home or when a guest in a home apply in church. When you are a guest in a home, ıre mindful of the "tone" of the home and the occasion. e are some "coats off" occasions. There are some s on" times. There are times for talk and times for ıing. Church behavior requires *silence.* No, that does ıean a "funeral" silence. The *silence of reverence* is ilence wanted in church. Remember there are bur- d souls in the assembly! They are not helped by ɔered *conversations which run on and on.* Whispered ersations have a tendency to take on a droning sound soon become audible and intelligible several pews !

arthex loiterers are not the best contributors to a hipful atmosphere in a church. *Narthex conversations* rom baseball to an exchange of recipes and sale of ts! These are good topics for conversation, but they ɔt prepare the individual for reverent worship. In the le of the sermon or the prayer you will wonder her she said one egg or two eggs, or whether Jack going to pitch or had won his game yesterday.

fter church, *narthex conversations* can destroy or y the impression of the sermon and the whole service. hen you go to church, go *to church, go in, and sit* . Review the past week. Thank God for His mercies. ess to your God your failings and your need of His veness and of His *help for this week.* If you cannot t your thoughts for prayer, turn to the sections of ver Hymns" in the hymnbook. Pretty soon you will membering things for which you will want to pray. e if the service is not much richer *when you go right* fore the service instead of loitering in the narthex, *go directly home after the service* instead of losing thing you had gained by additional *narthex loitering.* y it in your church! — *St. Matthew's Messenger,* ester, N. Y.

What's the Answer?

Question: What is a Lutheran, bound by the Holy Scriptures and our Confessions, required to hold regarding the faith of such pagans as Socrates, Seneca, Plato, and others?

Answer: If these men actually died as pagans, Christ, the Savior of the world, expressed the verdict thus: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:16. St. Peter put it this way: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 4:12 (referring of course to the name of Jesus). Other useful texts are: John 3:16, 18, 36; Rom. 2:12; Eph. 2:1-13.

As far as Socrates was concerned, his last words are reported to have been: "Crito, I owe a cock to Asclepius; will you remember to pay the debt?" Evidently he still served false gods when his end drew near. There are many Scripture texts which assert the hopeless doom of those who die without Christ. Sentimentality should not move us to look for loopholes for them, but give more energetic support to the work of Christian missions. We can be certain that God in His dealing with mankind is at no time unfair or unjust. See Luke 12:47, 48.

Question: You quote Rom. 16:17, the old stand-by against unionism. I too am opposed to religious unionism. Does that not mean that we must call Reformed Christians belly servers? As I see it, we must use verse 18 with verse 17. Then it could hardly apply to them, but only to the enemies of the truth.

Answer: The matter is not so simple; otherwise there would not be such a difference of opinion on this text. The definite articles which St. Paul uses could be taken in an all-embracive sense, including all the divisions and all the offenses and all those who cause them contrary to the doctrine which the Roman Christians had learned; or the Apostle could have had specific people and specific divisions and offenses in mind, which were known to the Roman Christians.

You are right in saying that v. 18 should be taken along and that for this reason we must think of people outside the church, since those within the Christian fold who teach falsely in some respects still serve the Lord Jesus. But why not also include v. 19, where the Apostle asks that the Romans be wise to that which is good and simple (literally: unmixed) concerning evil. If it is wrong to fellowship with false teachers and their followers outside the church, is it proper to fellowship with those who teach and believe falsely within the church? The Lord of the church does not grant the right of existence to false doctrine from either source. See also 1 Tim. 1:3; 6:3-5; 1 John 4:1.

As far as name calling is concerned, we can safely omit that without sin or danger. But we must uphold the truth of God's Word. We might add the observation, however, that Christ applied an even stronger term than "belly server" to Peter when he tried to turn the Lord aside from the way to the Cross (Matt. 16:23). O. E. S.

The Annex, on the Valparaiso U. campus, houses 13 student deaconesses

Lutheran deaconess in parish work

"BUILDING FOR CHRIST"

New Chapter House for Student Deaconesses

By ARNOLD F. KRENTZ

Superintendent, Lutheran Deaconess Association

A layman recently asked us: "What is a deaconess? Is she like a nun?"

The purpose of the Lutheran Deaconess Association, according to Article III of its constitution, is "to educate and train Lutheran deaconesses for parish service, for the ministry of mercy in charitable institutions, and for home and foreign missions." Our deaconesses bear no resemblance to the nun who gives a vow of chastity, poverty, and obedience. The Lutheran deaconess of today follows in the path of the deaconess mentioned in the Bible, Phoebe (Rom. 16:1), who, serving in the congregation of Cenchrea, had been a helper of many and of Paul himself. He warmly commended her to the Christians in Rome, whom he asked to receive her as a church worker and to help her in whatever she might require of them.

Services of Deaconesses

In *parish service* the deaconess may assist the pastor in visiting prospective members, following up Sunday school and vacation Bible school lists for additional pupils, teaching first-year confirmation or released-time classes, counseling individuals or groups such as the Walther League, and doing a limited amount of office work.

In *city missions* she visits mental hospitals, T. B. sanatoria, and homes for unwed mothers. She follows up patients who have been released from hospitals and helps them establish church connections. A young co-ed preparing herself for social work suddenly found that she was tubercular. Dazed, she lay in bed day after day and asked, "Why must this happen to me?" The deaconess who visited the patient showed her that God rules over all things for good, even her illness. She realized that while at college she had not thought of God in planning her career. Now she found time to think of the higher things of life, of God, Christ, salvation, eternity. Now she found peace.

In the vast field of *foreign missions* a deaconess may nurse, teach, or do evangelistic work. According to Dr. Henry Nau, missionary to the Mohammedans in India, the woman worker is sorely needed in foreign fields. "She alone," he writes, "will be able to establish the intimate relationship between missionary effort and native women. We have not even commenced to make a beginning of real Gospel work among women as long as we have no women workers in the mission."

The deaconess is likewise doing heroic work in Christian *social missions*. In the child-welfare field she may assist in the placement of children for adoption or serve as housemother to emotionally disturbed children. She may be a matron of a Lutheran home for the aged, teach deaf children, or act as housemother in our two schools for the deaf, in Detroit, Mich., and the othe Mill Neck, N. Y. She may perf varied services for residents at thesda Lutheran Home, Waterto Wis., or be a nurse in hospital health centers. The area of service a deaconess is constantly widenin

Need for New Dormitory

The Annex, the only building the Lutheran Deaconess Associa owns, has space for 13 students — your daughters who come to paraiso University in Indiana f states as far away as New York, C fornia, Alabama, and Minnesota. limited housing space the Anne totally inadequate for the 50 stud who wanted to enroll in the deaco course this semester.

New Chapter House

The proposed new Chapter H for student deaconesses will acc modate 76 students. The associa receives as many as three calls a for parish deaconesses, whom we not send because of the limited n ber of trained workers.

The Deaconess Association been allocated $250,000 of the "Bu ing for Christ" fund to be gathere March 20, 1955. After the $5,000 collection has been raised through Synod, the new Chapter House student deaconesses will en a larger number of consecr young women to train for c conesses in the work of the chu

CHRISTIAN'S ATTITUDE TOWARD WAR

27th Regular Convention of Lutheran Church — Missouri assembled at Houston, Tex., 7 to 26, 1953, resolved, "That onvention respectfully ask the able President of Synod, Dr. Behnken, to direct a theologian church to prepare a clear and statement on 'a Christian's le Toward War,'" and, "That atement be published in the *dia Theological Monthly*, the theological journal of our , and in the LUTHERAN WIT- The following propositions esented in response to this res- . In view of the complex na- government and the unsettled f international law, the prop- s can obviously not cover phase of a subject so vast in and of such far-reaching im- ons. Within the limits imposed evity, they do, however, set he position of various theolo- of our church with regard to nd more specifically with re- to conscientious objectors to s it has been defined in our literature. This position may mmarized as follows:

A Christian believes that his ment has been instituted by In recognition of this fact he ts and honors it as God's serv- beys its laws, pays his taxes, ays for all that are in authority 22:21; Rom. 13:1-7; 1 Tim. Titus 3:1; 1 Peter 2:13, 14).

As God's servant a nation's ment is obliged to protect its s in their natural and acquired not only against domestic criminals, but also against foreign foes.

3. To enable it to carry out these obligations, the government is invested with police power. The exercise of this power implies authority to organize and control armed agents of the peace. The duty to protect citizens against the assaults of foreign foes involves the specific power to create and maintain weapons of war and to enlist the armed forces necessary to wage war.

4 God does not condemn the profession of a soldier (Luke 3:14; 14:31; 1 Cor. 9:7), but concedes to the government the power of the sword (Rom. 13:4). At the same time, however, He blesses the peacemakers (Ps. 34:14; Matt. 5:9). Accordingly a Christian prays for his government (that he may lead a quiet and peaceable life, 1 Tim. 2:1-3), personally works to maintain peace, and opposes the demonic forces which cause wars (James 4:1; Rom. 12:18-21).

5. Although a Christian recognizes the right of the government to call him to arms in a just war, he does not concede that right to the government in an unjust war (Acts 5:29; Rom. 13:1-7; Matt. 22:21). In view of the complex nature of modern international affairs, it is extremely difficult for a citizen who is not acquainted with all the factors which may lead his country into war to determine whether or not a specific war is a just war. This difficulty also holds true for members of the church who are not acquainted with the international problems of their government. Therefore the question whether in a specific case the government is waging a just or an unjust war is usually not for the church to determine, but must be referred to the judgment of the individual (Luke 12:14; Acts 25:11).

6. A Christian who believes that God has given the government the power of the sword is not a pacifist; but if anyone is convinced in his own mind either that the use of military force for any purpose whatever is wrong or that a specific war is not a just war, he must refuse to bear arms, for he must not violate the dictates of his conscience. If he is not certain, he should give his government the benefit of the doubt, since God, who has instituted the government, will hold it responsible for its acts (Rom. 13:1-7; 1 Peter 2:13, 14).

7. A Lutheran Christian's attitude toward his government, also with respect to war, is aptly stated in Article XVI of the Augsburg Confession, which says: "Of Civil Affairs they [the Lutherans] teach that lawful civil ordinances are good works of God and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers."

8. In conclusion, inasmuch as the question of war has disturbed the conscience of some of the members of the church in the past and in view of the character of modern warfare may do so again to an even larger extent, our church should concern itself with the wider aspects of the problems involved and encourage its members, both individually and collectively, to study them. Above all, may our church continue to pray God to preserve us from war and bloodshed.

L. W. SPITZ

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954 IN RETROSPECT

ry month Synod's Treasurer s in the LUTHERAN WITNESS the al state of the church. The re- December 31 shows the figures e year 1954.

budget for 1954 had been set 00,000 by the Fiscal Conference, includes representatives of all tricts. That amount is what epresentatives felt Synod ought e. It was the amount needed work of home missions, for- nissions, for training pastors, rs, and missionaries, and all the vhich we do together as a group herans united to serve Christ ffectively. This budget repre- an increase of 24½% over the us year. Would our people o do that much more for the That they would be able to rtain, for it represents less than t of a daily newspaper for our nicant members.

We Increased

We started the year well. In the first month, receipts increased 39% over the corresponding month of 1953. They leveled off as the year progressed, dropping almost steadily until December, when we had an increase of only 13% over 1953.

The Treasurer anticipates an income of $1,650,000 during January, '55, the last month in our fiscal year. This would bring receipts for the year to $7,270,000 — about $800,000 short of the budget.

God Blessed

Last year, when we ran short, Concordia Publishing House came to the rescue. They are doing the same thing this year, turning over $250,000 of their profits to Synod. An additional $150,000 received from the sale of "This Is the Life" films, will bring the deficit down to about $400,000. Fortunately, by economizing wherever possible, the full amounts in the budget were not spent. By the grace of God we may just about "break even." For that we ought to praise God.

For 1955 we have adopted a budget of $9,100,000, which is an increase of about 12½% over 1954. Will we achieve it? Does it represent what our people want to do through Synod, or is it only a statement of what our leaders think the people ought to do?

A financial report is a barometer of our faith in Christ and of our love for Him. Perhaps we ought to begin praying earnestly "Lord, increase our faith" if we really want to achieve for Him in 1955 what we said we would do. If we look back to '54 with penitence and thanksgiving, forward to the new year with faith and love, we shall be able to look back at the end of '55 with joy.

CHARLES E. GROERICH
Assistant Treasurer

Religious NEWS

The Church The World The Nation

Dag Hammarskjold, the United Nations Secretary General and a Lutheran, asked the Rev. Gustav Nystrom of Stockholm, who spent 25 years in China as a missionary, to serve as interpreter at Hammarskjold's recent meeting with the rulers of Red China. Pastor Nystrom had previously served as interpreter for the Neutral Nations Supervisory Commission during the prisoner exchange in Korea.

Foundry Methodist Church, Washington, D. C., has received a rare Lincoln document, a certificate of membership in the Missionary Society of the Methodist Episcopal Church issued to the Civil War President in 1864.

Still in its original frame which Lincoln had made for it, the certificate attests that "His Excellency, Abraham Lincoln," was named a life director of the society upon contributing $150 to its work. Lincoln made the gift, a substantial one in those days, after hearing his friend, Methodist Bishop Matthew Simpson, preach an eloquent sermon.

The certificate is said to be the only document linking the Great Emancipator with membership in a specific religious group. Although not a member of any church during his lifetime, Lincoln maintained a pew in New York Avenue Presbyterian Church in the capital and also occasionally attended Foundry Methodist Church, which in Civil War days was only a block from the White House.

The document, acquired for $5,000 from a Lexington, Ky., collector who has owned it for the past 30 years, was presented to Dr. Frederick Brown Harris, pastor of Foundry Church, by friends to mark the 30th anniversary of his pastorate there. Dr. Harris is chaplain of the Senate.

Gen. Wilfred Kitching, world leader of the Salvation Army, who recently returned to London from a tour of Canada and the U. S., said he had been distressed by American television because it mixed "the most sacred programs with advertisements for all manner of goods."

"By the time you have mixed up motor oil and baking powder with the Lord's Prayer and the 23d Psalm," he asked, "what opportunity is there for the creation of a religious atmosphere?"

"The battle of 30 years as to whether religion is news has been won," said Miss Terry Ferrer, religion editor of *Newsweek* and a vice-president of the Religious Newswriters Association. More than 550 newspapers in the U. S. have full-time religion editors, and "you don't have to sell editors that religion is news," Miss Ferrer said.

One of every five Americans moves at least once a year, it was said at the Lutheran Mobility Conference, Detroit. The National Lutheran Council called the conference to study the impact of population mobility on church life.

Dr. Charles P. Brinkman, director of the Demographic Statistics Section, Population and Housing Division, U. S. Census Bureau, reported at the conference that in recent years an average of 30,000,000 Americans moved each year.

The Rev. Otto E. Hesla of Houston pointed out that although church members appear to move less frequently than the average population, they, too, move, and "every move constitutes a potential loss to the church." Their moves become a risk to the church, he said, because "we are not educating our members to make early transfers" to new congregations when the individuals move.

CONFIRMATION AND BAPTISM, Our Savior Church, Flint, Mich., December 19: Of the 23 adults on the picture, 9 were gained through the wedding of a young couple who had come to the pastor, the Rev. H. A. Reischauer, for premarital counseling. The couple consented to attend the adult instruction class and brought with them for instruction their parents, grandparents, an uncle, an aunt, and a sister. Another sister and her husband, a brother-in-law, another uncle, an aunt, and a great-grandmother will attend the next adult class. An uncle and an aunt living in another city have been directed to a Lutheran church.

Nine children and 15 members of the class were baptized. Total number of baptisms at Our Savior last year were 81; confirmations, 50, of whom 40 were adults.

San Francisco's Board of visors in 1954 leased the Civic torium to the International People's Luther League of the gelical Lutheran Church for it nial convention, June, 21—2 church made a deposit of $1,0 February to use the auditorium time specified. The contra the arrangement was sign September.

Apparently without checki date book, the supervisors r invited the Union Nations to San Francisco a commemorati sion of its General Assembly, t in that city in 1945, and the U cepted for an assembly to be the Civic Auditorium, June 2

City officials are invest whether the UN might consider ing in another location, perha Opera House, in which the org tion was born 10 years ago. Pl the Luther League convention now too far along to alter.

A Code of Ethics for the book industry in the U. S. w nounced in Washington by C F. Murphy of New York City Administrator for the recently Comics Magazine Association.

The editorial code prohibit thing which might be an incen crime or which exploits terr horror, regulates the dialog comic book characters and th tumes they wear, and bans r or attack on any religious or group. A section on sex and riage calls for reverent treatm these subjects.

The code specifies that all magazine characters shall be in dress reasonably acceptable ciety and that "females sha drawn realistically without exa tion of any physical qualities.

Lutheran Church Produ which sponsored the Martin film, is considering the product another religious film, possibl of the Lutheran composer J Sebastian Bach.

At a meeting in New Yor Johannes Stuhlmacher, manag German Lutherfilm, presented Board of Directors of Lu Church Productions an origin thorization of indulgence issu 1516 on behalf of Pope Leo X Luther film stresses the Refo fight against the abuse of indulg

ısalem Church, Collinsville, nducts services every Sunday glish and in Lithuanian. On r 17 the Rev. A. J. Weber, who rved as vacancy pastor, in- the Rev. John Rozak as the astor of the congregation.

n in Georganburg, Russia, he to East Prussia, Germany, at the age of seven he worked epherd. At 12 he came to the ived for a short time at Girard, Chicago, and later at River-., where he worked in a coal When he was 15 years old, he d elementary school for the me — for one month. Despite of early training, he entered dia Seminary, Springfield, suc- in his studies, and graduated .

first charge was in the West, by horseback, buggy, and train ached at 18 stations in Ne-, South Dakota, and Wyoming, ting services in German. He so served other congregations orado, Nebraska, and Okla- For a number of years he was nary to the Lithuanian people Chicago area. His most recent was in Buffalo, Okla.

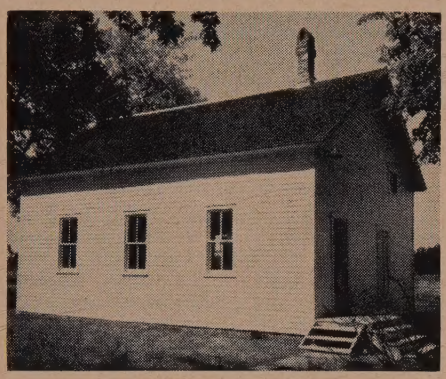
1910 Pastor Rozak married cheef of Mattoon, Ill. They had ns: Traugott; Kenneth, who is pastor at North Plato and e Grove, Ill.; Perry, who died ncy; Leonard; and one daugh- ttie.

E. Wilkes, 86, of St. Petersburg, Sunday school teacher for 70 has no plans to retire. The Avenue Baptist Church in St. burg held a special program to his 71st year as a teacher. He his Sunday school work in Dal-., in November, 1883, when he His father was a Baptist min-

Wilkes moved from Dalton to nooga, Tenn., reared a family and went to Florida 30 years he octogenarian is a Hebrew, and Latin scholar.

tennial celebrations of congre- are occurring with growing ncy in the Missouri Synod's century. The Rev. F. A. Hert-., pastor of St. Peter's Church, nburg, Ill., sent the picture of iginal church, built in 1848, is still in use as a utility room rkshop for the pastor. "To my dge," he writes, "this is the church building in Synod."

congregation celebrated its nial in 1947. In July, 1846, he Rev. Simon Dumser, mis- among the Chippewa Indians, d the call to serve the Lu- at Long Grove and Schaum- he congregation purchased 40 f land for $50. The following year, when Schaumburg had grown to 20 Lutheran families, they formed an independent congregation and called Pastor Francis Hoffmann of Addison. Each member felled a tree, trimmed it, and brought it to the building site, not far from the location of the present West School of St. Peter's. The frame church measured 24×30 feet. After one member donated $50 for a bell, the men added a 50-foot steeple to their house of worship.



This 108-year-old original building was the first house of worship for St. Peter's Congregation, Schaumburg, Ill.

Besides serving as pastor and teacher, Pastor Hoffmann preached to Lutherans at Rodenberg, Elk Grove, and Niles. As a result of his pleading, Dr. C. F. W. Walther sent more missionaries to the Schaumburg area.

Through Pastor Hoffmann's efforts a post office was assigned to the town, and he was its first postmaster. An epileptic affliction compelled him to resign from the ministry in 1851. Later he became a banker in Chicago, lieutenant-governor of Illinois during the Civil War, a writer under the name "Hans Buschbauer," and a friend of Abraham Lincoln.

Other pastors of the church were: the Revs. J. N. Volkert, 1851 to 1858; Frederick Richmann, 1858 to 1869 (in 1863 a new $10,000 church was built and paid for almost in full at the time of its completion); Henry Schmidt, 1869 to 1883; Gustav Mueller, 1884 to 1905; Gottlob Theiss (who introduced one English sermon a month in 1932), 1906 to 1935; Carl Pfotenhauer, 1935 to 1940 (two English sermons a month, 1939); Martin Behling, 1940 to 1948; in January, 1949, the present pastor was installed.

The church, which maintains two schools, now holds services in English and in German. Official acts of its first century included 2,020 baptisms, 1,641 confirmations, 629 weddings, and 903 funerals.

Immanuel Church, Avilla, Ind., the Rev. A. P. Schlegel, pastor, will observe its 111th anniversary this month. The congregation, among the oldest in Synod, was founded by a

Immanuel Church, Avilla, Ind., 111th anniversary this month

group of German Lutherans from Nobel County, Pa., who came to the Avilla area in the 1830's. The Rev. Frederick Wyneken, who was pastor of St. Paul's Church, Fort Wayne, made several missionary trips to Avilla. Finding Lutherans there, he held services for them once a month in the home of Samuel Weimer. The congregation was organized in 1844. A short time later the group built its first church, a log building, on an acre of ground donated by the Weimer family.

In 1893 the congregation built its second house of worship. Part of the framework of this building was retained in the present church, which, modernized and enlarged at a cost of $70,000, was dedicated last February.

H. N. Rye gave up the presidency of the First National Bank at Emmons, Minn., to become the new pensions executive secretary of the Evangelical Lutheran Church. He will supervise pension programs for 1,400 full-time church workers.

"Mustard-Seed Sanctuary," an article in the December, 1954, issue of the *Christian Herald,* tells how the congregation of the Church of the Good Shepherd, Berwyn, Ill., the Rev. Karl F. Lohrmann, pastor, contributed $100,000 to pay half the cost of the new house of worship at the time of dedication, June, 1953. William F. McDermott wrote the article.

The contemporary design of churches is here to stay, the Rev. C. Harry Atkinson of New York, executive director of the National Council of Churches' Bureau of Church Building, said at a conference in Chicago on Christian Education and Church Building. These are his reasons for the trend: 1) Young architectural students are no longer schooled in classical styling. 2) New building materials and constructions are available today. 3) Churches are now planned as functional meeting places, not "as huge monuments into which the functions are forced." 4) Architects in the U. S. yearn to produce ecclesiastical architecture "reflecting American democracy and religious enthusiasm." 5) The cost of skilled craftsmen required for classical building is prohibitive.

Concordia Preparatory School of Bronxville, N. Y., was notified that it was accepted by the Middle States Association of Colleges and Secondary Schools and would be listed as an accredited school.

The need to help refugees emigrate from Germany still exists, although recent news reports tend to create the opposite impression, Dr. Cordelia Cox, director of Lutheran Refugee Service, stated.

Lutheran World Federation and German church relief agency representatives have received reports from West German government authorities who assert that the prediction that a West German army will bring about a need to import foreign farm laborers is false and also that indications that no emigration from Germany was needed were oversimplifications.

U. S. Government authorities responsible for the Refugee Relief Act administration estimate about 100,000 refugees will arrive in the U. S. during 1955. Since in earlier programs Lutherans have brought about 10% of the total, this could mean the arrival of approximately 10,000 new Lutheran neighbors. Dr. Cox, however, believes the number of Lutherans among the refugees resettling in the U. S. in 1955 may not exceed 4,000.

St. Paul's Evangelical Lutheran Church at Camden, N. J., has announced its withdrawal from the United Lutheran Church in America as a result of theological differences.

One of the major points of disagreement, the church's resolution stated, is the U. L. C. A.'s affiliation with the World and National Council of Churches. Another major objection, the resolution said, is to the denomination's acceptance of the Revised Standard Version of the Bible.

Eugene Wengert, an attorney and a member of Bethany Church, Milwaukee, in presenting copies of Mortimer Smith's *The Diminished Mind* to the faculty of Concordia College, Milwaukee, said: "I have little fear that Concordia's faculty will follow the disastrous trends discussed in this book, but I should like to have each member armed with the necessary ammunition to meet the present-day onslaught against true education.

"My two sons, although laymen, had the privilege of attending our Milwaukee Concordia. One of them is head of the Department of Political Science at Oregon University and chairman of the Graduate School. The other is head of the Department of Social Sciences at the North Dakota School of Agriculture. Both of my sons repeatedly tell me, with a considerable degree of enthusiasm, that the best and most valuable training they received was at our Milwaukee Concordia," Mr. Wengert said.

Books

The Holy Land. By James Riddell. The Seabury Press, Greenwich, Conn. 96 pages, 9×12. $6.50.

This book contains about a hundred photographs of Biblical scenes and places in Palestine, with a map of the Holy Land and a sketch map of Jerusalem. Each picture is supplied with an appropriate Bible quotation. The author lived in the Middle East for six years. The unusually excellent pictures will enliven Bible study.

Signs and Symbols in Christian Art. By George Ferguson. Oxford University Press, New York, N. Y. 346 pages. More than 350 illustrations with 16 in full color. $10.

The author, Episcopal rector in Tucson, Ariz., has divided the book into 14 sections with text and illustration covering animals, birds, and insects; flowers, trees, and plants; earth and sky; human body; Old Testament; St. John the Baptist; Virgin Mary; Jesus Christ, Trinity; madonna and angels; saints; radiances, letters, colors, and numbers; religious dress; religious objects; and artifacts. Christian symbolism and its use in Christian art are interestingly presented in beautiful typography, format, and illustration.

Commentary on the Epistle to the Romans by Martin Luther. Translated by J. T. Mueller. Zondervan Publishing House, Grand Rapids, Mich. 207 pages, 6×9. $2.95.

The success of the late Dr. Theo. Graebner's abridged translation of Luther on *Galatians* has led to this popularized edition of Luther's lecture notes on Romans. These lectures were delivered in 1515—1516, mainly in Latin. Luther's own manuscript was discovered by Prof. J. Ficker and published by him in 1908. An excellent German translation by Prof. Ed. Ellwein appeared in 1927. Working on the basis of these scholarly editions, Dr. J. T. Mueller has given to the English world the gist of Luther's notes in clear and concise language. These notes are dominated by the new comprehension of the Gospel of the free grace of God in Christ, which had come to the young Wittenberg professor shortly before these lectures were given. In his preface Dr. Mueller makes clear to the reader that his work is intended chiefly for popular and devotional reading and not for critical and historical study. Some materials of concern chiefly to scholars have been omitted. Long sentences have at times been condensed. Before this reviewer read Dr. Mueller's book, he feared that it might hinder the success of the definitive scholarly edition in English projected by Concordia Publishing House. However, after reading closely Luther–Mueller, the reviewer is sure that theologically trained readers will be all the more eager to secure the edition for scholars when it appears. Dr. Mueller has done a very good job in keeping with his purpose. His fine literary skill is everywhere apparent. His theological acumen is show quent explanatory statements. H tial fidelity to Luther's thought guage appeared as we occasion sulted Ficker's edition in our Luther here talks fluently in modern English idiom and speak fully to the heart of Christian We wish that future editions enlarged so as to include Lut mous Preface to Romans, which in 1522.

Deaths

Benedict Schwarz (March Greenleaf, Kans., to November Truth or Consequences, N. Mex. Rev. Frederick and Elizabeth Schwartz, was graduated from C College, St. Paul, Minn., 1914, a cordia Seminary, St. Louis, 1917.

He was pastor of St. Paul's Rushville, Nebr., 1917—1921; Zion Rapid City, S. Dak., 1921 to 19 Church, Chappell, Nebr., 19 Grace Church, Fairbury, Nebr. 1948; Immanuel, Netawaka, 1948—1951; Messiah, Silver City, and St. John's, Truth or Conse 1951 until he resigned about a because of ill health.

He is survived by his w former Florence Mueller of B Mich., whom he married in 1918 six children: Mrs. Elmer Ebke R. Aden, Chappell; Beula and Truth or Consequences; Mi Wendelin, Lincoln, Nebr.; and San Diego, Calif.

At the funeral services Church, Chappell, the Rev. H. E preached the sermon, based on 1:15; the undersigned officiated; Rev. G. H. Boehnke read the tal rites in the cemetery wh Schwarzes' son, Nathan, who 1932, is also buried. A. F. We

Paul Edgar Gose (February Grant Park, Ill., to November Corning, Mo.), son of the Rev J. and Minna Pauline Schief Gose; graduated Concordia S St. Louis, 1925; for three y vicared in the Negro mission in and for two years was assistan manuel College, Greensboro, N.

He served Niedringhaus St. Louis, 1925—1929; St. Paul's Antonia, Mo., 1929—1944; Zion Corder, Mo., 1944—1948; In Pleasant Grove, and Immanuel, town, Mo., 1948—1950; Christ Liberty, Mo., 1950—1952; and S Church, Corning, Mo., from 19 his death.

He is survived by his wife, th Louise Stelloh of St. Louis, w married in 1926, and by a so a student at Concordia Semina four daughters: Louise, Eunic garet, and Miriam.

Funeral services were cond St. John's Church, Corning, on N 27, with the undersigned in ch the interment in Higginsville, Rev. Wm. Hepting read the c service. W. C. Loh

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

ilip Roesel (October 16, 1894, Rock-
isen, Germany, to December 5, 1954,
ouis, Mo.), graduated from Con-
a Teachers College, Seward, 1914;
ed at Washington University, and
ed his Bachelor of Science degree
St. Louis University, 1945.
taught for 41 years in Lutheran
hial schools in Fedor, Tex.; Scotts-
Nebr.; Emma, Mo.; and 30 of those
at St. Paul's School, St. Louis.
is survived by his wife, the former
Kath, whom he married in Seward,
in 1916; a son, Carl, of St. Louis;
daughter, Herta Lammers of New-
wa.
neral services were conducted at
ul's Church, St. Louis, December 8,
committal at New Bethlehem Ceme-
St. Louis. WILLIAM BACKUS

Announcements

Ordinations and Installations

CANDIDATE

ained and Installed:

e, Paul E., Immanuel, Bristol, Conn., by
rge J. Meyer, Nov. 7.

PASTORS

alled:

ge, Karl S., Redeemer, Willmar, Minn.,
Louis M. Wetzel, Jan. 2.
E. W., Bethel, Sweet Home, Oreg., by
ert C. Kratzke, Dec. 19.
ann, Paul R., Faith, Topeka, Kans., by
W. Lieske, Jan. 2.
John, St. Peter, Elk Creek, Nebr., by
A. Reimnitz, Dec. 30.
n, Erwin H., Our Savior, Sacramento,
f., by Henry G. Hartner, Jan. 2.
e, Edward K., St. Andrew, near San-
n (Pekin), N. Y., by Carl W. Oldach,
2.
ermann, O. J., as director of Bethesda
heran Home, Watertown, Wis., by C. F.
isch, Dec. 5.
Marcus T., St. James, Honey Grove,
., by Herman Hiegert, Dec. 19.
, Andrew, Zion, Vassar, Kans., by F. A.
gener, Jan. 2.
ng, Louis C., Hope, Colma, Calif., by F.
Jacobsen, Dec. 1.
, Lester E., St. Paul, Olive, Calif., by
C. Gesch, Dec. 19.
r, Emil H., as administrative assistant at
heran Children's Friend Society, Min-
polis, Minn., by E. Buckley Glabe,
26.
Karl, St. Paul, Coloma; Immanuel, near
tfield, Wis., by Herbert H. Ries, Jan. 2.
rs, Carl J., Mount Olive, Chicago, Ill., by
ar H. Behrens, Dec. 5.

TEACHERS

alled:

, Eugene A., St. John, Napoleon, Ohio,
George Maassel, Jan. 2.
Erwin F., as Asst. Supt. of Educa-
, Mich. Dist., by Pres. A. Zeile, Jan. 2.

Official Notices

non E. Bryant of Spokane, Wash., having
eted an accelerated course at Concordia
e, Portland, Oreg., and in process of
eting a similar course at Concordia
ary, St. Louis, Mo., desires a colloquy
ermine his eligibility for the office of the
ry in The Lutheran Church — Missouri
— CARL H. BENSENE, *President*, North-
District.

Carl V. Losser of Route 1, Buhl, Idaho,
en appointed Visitor of Circuit 8 (Magic
) of the Northwest District. He replaces
ohn Westendorf, who accepted a call to
1, Alaska. — CARL H. BENSENE, *President*,
vest District.

or C. Krause, M. A., has accepted the
the Associate Professorship in Educa-
nd another field at Concordia Teachers
e, River Forest, Ill. — ERWIN L. PAUL,
ary, Board of Control.

Assignment of Calls

Our colleges and seminaries will furnish the church with the following number of workers to be assigned this year: 179 ministerial candidates, 159 teacher graduates, 84 women graduates, besides 40 women teachers from our college in Winfield. In addition, there will be approximately 214 ministerial vicars, 28 men undergraduates, and 134 women undergraduates from our teachers' colleges.

All calls and applications must be in the hands of the District Presidents by *March 25*. Diplomas of Vocation may be obtained from Concordia Publishing House; application blanks for vicars, women teachers, and for undergraduates are to be requested from the District Presidents.

The important matter of assigning these workers to their first field of service has been made the responsibility of the District Presidents *(Handbook 4.09)*. The Board of Assignment will not endorse direct calls or direct applications. It will consider a request for a certain worker, but the final decision must rest with the Board of Assignment. — WALTER F. LICHTSINN, D. D., *Chairman*, Board of Assignment.

Youth Survey Committee

Because of an unavoidable delay on the part of the printer several forms sent out by the Youth Survey Committee did not reach their destination before the announced deadline, December 15, 1954. The deadline for the return of these forms has now been extended until March 1, 1955. It will be appreciated if those who received such forms will fill them out and return them by that date. — W. W. STUENKEL.

Church Music Seminar

The Valparaiso *Church Music Seminar* will be held at Concordia Seminary, St. Louis, Mo., February 17—19, 1955. Speakers: Dr. Spiess of Washington U., "Praetorius"; Drs. Caemmerer and Buszin of the Seminary, "Christian Hymnody — *Viva Vox Evangelii.*" At special service, February 17, 8 P. M., Concordia Seminary Chorus, Dr. Heyne, director, will sing music of service composed by Healey Willan. Organ recital by Dr. Fleischer, assisted by University Chapel Choir, Dr. Bichsel, director. Instrumental program will feature music of Bach and Handel. For reservations and details write: PROF. THEO. HOELTY-NICKEL, Valparaiso University, Valparaiso, Ind.

Notices

The Florida-Georgia District is opening a new mission in the Marietta-Smyrna, Ga., area. Please send names and addresses of Lutherans residing there to REV. MARLIN A. MENTZ, 807 Penrose Dr., East Point, Ga.

The Minnesota District is maintaining a full-time chaplain for Synodical Conference Lutherans in Rochester, Minn., hospitals. In order that he may render spiritual service to these patients, it is important that he be contacted as soon as possible. Without such notification it is at times difficult to locate these patients. Write: REV. WM. PETZKE, *Hospital Chaplain*, 1217 Seventh Ave., N. W., Rochester, Minn. Phone 26015.

Anyone knowing of Synodical Conference Lutherans moving into the new Taconite Development Area of Aurora, Minn. (also known as Hoyt Lakes or Evergreen Trailer Courts), please notify REV. E. H. SCHMIEGE, 705 Third Ave., S., Virginia, Minn.

Missing person: Lee William ("Pete") Peters, 17 years old, 5' 1", 155 pounds; small scar over right eye; blond; hazel eyes. Please send any information of his whereabouts to REV. F. NIEDNER, West Point, Nebr.

Available

Thirty-three black *choir gowns* with white collars, available for cost of shipment from Immanuel Church, Danville, Ill. Write: WILLIAM ANDERS, 912 Garfield Pl., Danville, Ill.

Wanted

Pews for Good Shepherd Lutheran Church, a mission congregation. Please communicate with LOUIE E. PARKER, 1908 Aviation, Evansville 11, Ind.

House parents, age limit, 55; live on grounds. Lutheran Children's Home, Addison, Ill. Write DIRECTOR, Lutheran Children's Home, Addison, Ill., or phone him, TErrace 2-7602 (Elmhurst, Ill.).

German theological books will be gratefully received by pastors and students of Brazil and Argentina and by the *Lutheranerverlag* of Germany. German story books for congregational libraries in South America are also appreciated. Before sending books, write for instructions.

100 English hymnals (small, black edition) and several copies of the music edition (green hymnal) are requested for newly organized congregations in England. — H. A. MAYER, *Secretary of Missions*, 210 N. Broadway, St. Louis 2, Mo.

Changes of Address

Pastors:

Ahlemeyer, Chaplain Edward H., 11th Armd. Cavalry, Fort Knox, Ky.
Beck, Arthur M., 1128 N. North, Fairmont, Minn.
Becker, Bernard H., 2914 N. 81st St., Bethel, Kans.
Behrens, Edgar H., 424 S. Pine Ave., Arlington Heights, Ill.
Burce, Willard, Wabag, Western Highlands, via Lae, New Guinea
Deutschhausen, William, Box 180, Winkler, Man., Can.
Eichmann, Alfred, 909 Eighth St., Rupert, Idaho
Ernst, Raymond A., 2312 Main St., Anderson, Ind.
Heinemeier, George W., Wilson, Tex.
Heins, John, Elk Creek, Nebr.
Janzow, F. Samuel, 2315 N. 75th Ave., Elmwood Park, Chicago 35, Ill.
Jenne, Prof. Edward A., 945 N. 31st St., Milwaukee 8, Wis.
Kjergaard, Carlton F., 4114 W. 162d St., Lawndale, Calif.
Kniffel, William D., R. 1, Box 205, Crestview, Fla.
Krieser, Edgar A., Caixa Postal 261, Joacaba, Santa Catarina, Brazil, S. A.
Leonhardt, Elmer F., Ramblewood Apts., 5708 Loch Raven Blvd., Apt. A, Baltimore 12, Md.
Opsahl, Bruce H., 188 Main St., Flemington, N. J.
Riedel, Fred, Apartado 4387, Este Caracas, D. F., Venezuela, S. A.
Spiekerman, Victor J., R. 2, Knight Rd., Bay City, Mich.
Spruth, Erwin L. G., Wabag, Western Highlands, via Lae, New Guinea
Stoeppelwerth, Walter W., 107 N. Fifth, Hiawatha, Kans.
Stotik, Karl, Wabag, Western Highlands, via Lae, New Guinea
Strackbein, Lee M., Wapanamanda, Western Highlands, via Lae, New Guinea
Stuckwisch, Ray E., 39 E. Imboden Dr., Decatur, Ill.
Suelflow, Roy A., Box 52, Chia Yi, Taiwan
Vajda, L., 5615 Westover, Houston 21, Tex.

Teachers:

Ahlschwede, Martin C., *em.*, 808 N. Denver, Hastings, Nebr.
Berndt, Walter C., 711 N. Lombard Ave., Oak Park, Ill.
Christian, Robert E., 1656 Williamsbridge Rd., Bronx 61, N. Y.
Groth, Fred C., Manawa, Wis.
Hansen, Richard H., 4442 Kingswell Ave., Los Angeles 27, Calif.
Hoffmann, John T., 7022 Sorensen Lane, Whittier, Calif.
Sattler, Eugene A., St. John's Lutheran School, R. 1, Napoleon, Ohio
Seboldt, Everett G., 3145 Oregon Ave., Long Beach 6, Calif.
Stelzer, Harold T., 2816 N. 49th St., Milwaukee 10, Wis.
Von Behren, Werner, 1259 W. 86th St., Chicago 20, Ill.
Wiese, Erwin F., 16563 Forest, East Detroit, Mich.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau**, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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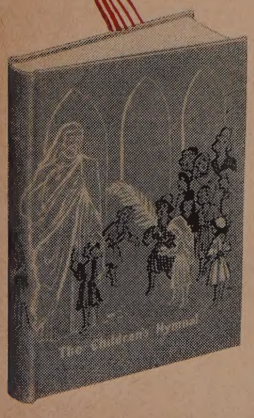

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